

# HUMAN CULTURE

VOL. 7.

CHICAGO, ILLINOIS, DECEMBER 5, 1905.

No. 11

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## Human Science Discussion

Despondency and Its Effect Upon Health.  
How to Judge Honesty and Dishonesty.  
Mouths of Criminals.  
The Light of Sciences.  
Give Us Our Birthright.  
Concerning Children  
A Modern Grandmother.  
How to Live Long.  
Impractical Psychology.  
True Heroism.  
Mystery of Ether.  
Correct Breathing.  
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# HUMAN CULTURE

Vol. 7

CHICAGO, DECEMBER 5, 1905.

No. 11

## HUMAN SCIENCE DISCUSSIONS

### Letters of "SMARTUS" and "BRAINUS"

SMARTUS—A Progressive Thinker

BRAINUS—A Modern Phrenologist

(Real Names Withheld)

TO BE CONTINUED FROM MONTH TO MONTH

#### A CHALLENGE—In the Interests of Phrenology.

I defy any phrenologist, teacher, writer, lecturer, man or woman in the world to produce, from any anatomical text-book of importance, one single quotation to support the assertion that the medulla oblongata forms the chief cerebral focus of the radiating fibers, and that length of these fibers, measured from the medulla oblongata, or from the opening of the ear, determines the amount of intelligence possessed by an individual. Address, BRAINUS, Human Culture.

My Dear Brainus: I am compelled to take you back, Brainus, to your explanatory letter to me of July regarding fibre radiation. Some of your contemporaries have attacked your position in this. It seems they are selling a book which was written some twenty years ago, and which they seem to think you had in mind when you wrote this letter for the information of those interested in advanced phrenological thought. In defence of this book (which one of its authors acknowledges is so old that it must be read in connection with later books) they accuse you with "a lack of scientific knowledge."

For myself I will say that I do not like personalities, but when a man's motives are misconstrued and he attacked personally because he tries to advance a certain science, then I think it no more than right that this man should be asked to defend himself. If you have not perfected your knowledge of the science you teach to the degree that you can stand any test, then you deserve to fall.

I ask you to defend yourself for my special benefit, and if you cannot, I shall be sorry, because then phrenology is no good as a science to me, for I have studied the fibre radiation theory and it has no basis in anatomy nor in fact. And even though it were a fact, I can never understand what this has to do with reading character, as there is no gray substance or substance of intelligence in the fibres.

Yours very truly,

SMARTUS.

My Dear Smartus: When I answered your letter in the July number of Human Culture, I thought of nothing else than your letter and the principle involved. It may be true that many books have been written containing this anatomical blunder regarding the radiation of the fibres forming its focus in the medulla oblongata. The fact that they write such books and print such journals shows how very careless men and women are in regard to science and truth. If the men who have advocated the theory of measuring intelligence from the length of fibre were scientific they would not write such trash and sell it to the world.

You can see by the tone of the letter written to the editor of P. J. and signed by Dr. Drayton, how weak the writer's position is. Do you not think that the writer is cognizant of his earlier

blunder? And if he is not sure to-day, why was he so sure twenty years ago? Or why does he not revise his book? Why does he sell a book that must "be read in connection with later knowledge?" To sell such a book, or teach wrong doctrines to students, or to sell musty theories in the form of books, and call those books authorities—is anything but scientific. However, as stated before, when I wrote the letter in question to you, I never thought of any book; I only presented my science as it IS and as Dr. Gall taught it. I am not defending any man's phrenology, nor am I attacking any man's phrenology; I defend it as I see it and understand it, and if that is not satisfactory, I do not care one iota. I have only one authority and his name is TRUTH. I want phrenology to advance and not be allowed to condemn itself as a science, because of mistakes which its advocates have made. If I make mistakes, I stand ready to acknowledge them as soon as I know it. Those who mistake such motives for desire to "make capital" are welcome to their opinion.

Moreover, my critic says that he "agrees with the three paragraphic digests," or the anatomical part. But, when it came to the fallacy of fiber radiation from the medulla and the science part of measuring up intelligence by callipers, etc., then it did not pay the critic to agree any longer, because here was a question of capital and not of science and truth.

He mentions also Professor Luys of Paris, saying that he published a book some years since, in which he points to the relation of the cerebral fibres to the central ganglia and the medulla. As I have the writing of Professor Luys before me on my desk, I can inform you, my dear Smartus, that the professor in question studied the nature of the optic thalamus and corpus striatum, mainly, and did not state anywhere in his book that the medulla is the focus of radiation and that degree of intelligence depends upon length of fiber from this part of the brain. He tells us of the importance of the grey neurons and states plainly that fibers communicate sensory impulses.

The drawing in Wilson's "Anatomists' Vade Mecum" referred to my critic should be read in connection with the article of that work; when it is, it is plain that the medulla is not represented as a focus forming the corona radiata of the cerebro-cortical fibers. This is also the case with Gray's Anatomy. Indeed, the writer of Gray's Anatomy knew the chief focus of the



radiation of the fibers, and knew also the value of the grey substance of the brain, as well as the function of the fibers. The fibers run from the cerebral cortex; it is in the cerebral cortex that the fibers have their stations. And if this were not so, what would be the need of the grey convolutions? I repeat what I said in my letter of July last—that the fibers do not indicate intelligence, whether they be long or short, or whether they run from the medulla or from a man's ear opening. Neither is this the teaching of Dr. Gall, the father of our science, neither did Dr. Gall insert his thumb into a man's ear for the purpose of determining intelligence, nor did he measure intelligence from the aural meatus. No, no. Such doctrines are doomed and books containing such doctrines are doomed, and, in the near future, men representing such doctrines will not be spoken of as men of science and truth.

In view of the above, I make the challenge which appears at the head of this page.

Yours truly,

BRAINUS.

#### DESPONDENCY AND ITS EFFECT UPON HEALTH.

Victor G. Rocine.

Despondency is a result of an unbalanced brain. When the optimistic and courageous forces of the mind are weak and the more serious faculties are too strong, despondency is a result. When a person is weak in combativeness, Hope, Sublimity, Veneration, Spirituality, Self Esteem and the social faculties, and when he is too strong in the parietal region of the brain, then he has a pessimistic disposition—he is despondent, even when he is a success. Such a person is hunting for trouble. He is in hot water all of the time. He dislikes the world, the people, the systems of the people, his work, his food and himself. He has no peace of mind. Those faculties that are catabolic in function are too active in him, and therefore the vital functions run at a low pressure. Nothing pleases such a man. He is irritable, erratic and peculiar. He cannot sleep at night as he should, and when he does sleep, he is bothered by dreams and nightly ghosts. He is in trouble when he sleeps. He dreams that the devil has him by the legs, or that he is fighting with bears and cats, or that some one is poisoning him. This is because his liver is fitful in its function, because of despondent and irritable states of mind. When a person is irritable, the liver becomes unduly active, discharging its contents into the stomach to produce gas, fermentation and biliary products, which are taken up by the blood and sent to the brain and nerves.

Such a person should develop his optimistic faculties. He may think that he cannot do this, but this is not the case. There is nothing in our disposition that we cannot overcome as long as our brains are sound. As long as the brain is sound, development is possible, and then health is also possible. Health depends upon mental balance. Hence, development leads to health. As long as we persist in pessimistic states of mind, that long we will be irritable. But if we inherit a disposition to hate mankind and everything else, and we refuse to change our states of mind, then it will not be long before we cross the line into insanity and disease. A person who hates mankind has not correct judgment, nor evenness of mental operation, nor fairness. All kinds of irritability, dark moods, meanness, hatred, desire for revenge, pessimism, cynicism and despondency are mainly a result of that brain center located in the central part of the inferior temporal convolution, or of its undue action. Despondency is a too intense action of this brain center. When this brain center is too active it dries up the fluids of life and destroys the health of the brain,

as no department of the body is more dependent upon the vital fluids than the brain. A person who constantly commits acts of violence and runs into fits of temporary insanity, that person will never remain healthy for any length of time. Such a person is traveling down grade. He will suffer from headache, liver trouble and constipation. States of mind affect the vital functions; a very unpleasant thought may even stop digestion. An unhappy person has no appetite. In anger the stomach cannot digest food. A morose person absorbs bile into his blood, and bile in the blood means chronic melancholia.

The cultivation of a cheerful disposition is the secret of health; the cultivation of an irritable, nervous and gloomy disposition is the secret of disease. Nothing is more true than this. It is as true as mathematics. A person who is suspicious, angry, gloomy, ill natured and despondent always has trouble with his liver. So true is this that the phrenologist knows by the development of the brain who is subject to despondency, and when he knows this he knows also who is subject to liver trouble. Irritability, liver trouble, constipation and failure go hand in hand. Irritability and ill health go hand in hand. To cultivate a cheerful disposition is to grow healthy and beautiful; to develop a despondent disposition is to grow ugly and full of disease.

(Series.)

#### Physiological Eruptions.

By H. V. LUNDQUIST.



*This shows the location of Ebullitiveness, the liquid faculty. Study the face of this man. His lips show that he is a good judge of mild drinks, and his face and body show that he has excellent power of absorption.*

As a fond mother, when the day is o'er,  
Leads by the hand her little child to bed,  
Half willing, half reluctant to be led,  
And leave his broken playthings on the floor,  
Still gazing at them through the open door,  
Nor wholly reassured and comforted  
By promises of others in their stead,  
Which, though more splendid, may not please him more;  
So Nature deals with us, and takes away  
Our playthings one by one, and by the hand  
Leads us to rest so gently that we go  
Scarce knowing if we wish to go or stay,  
Being too full of sleep to understand  
How far the unknown transcends that which we know.

—Longfellow.



## HOW TO READ PEOPLE

CONDUCTED BY VICTOR G. ROCINE

### HOW TO JUDGE THE CHARACTERISTICS OF HONESTY AND DISHONESTY.

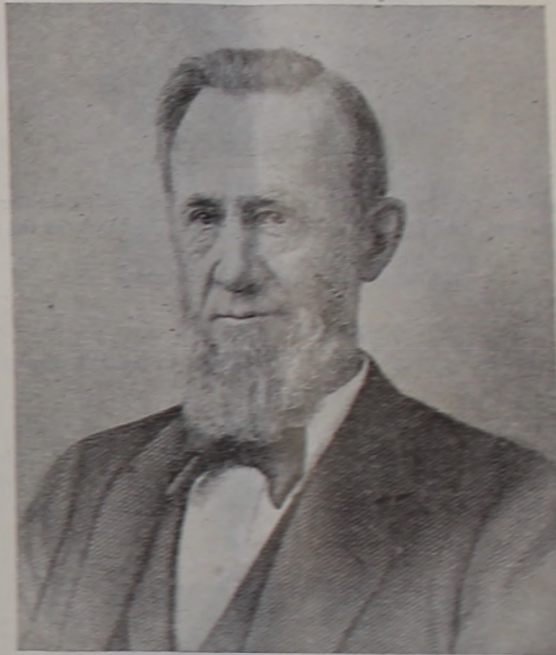
Managers, business men, bankers, presidents and all people who must depend upon others to carry out their business affairs are interested in the character of those whom they employ. Every manager, business man, banker, etc., would give perhaps a thousand dollars to know positively, whether he can trust a certain man or not, especially when it is a question of a responsible position. This is the case with the voting public. And it is the case even with buyers of goods. Honesty, what a great word! What merit and character there is in that word! Is he honest? Can he be trusted? Can I trust him as a lover? Can I trust him as a friend? Can I trust him as a secretary? Can we rely on him as a watchman? Can we trust him as a cashier in the bank? Do I dare to stay in his house during the night and will my things be unmolested? Will he carry out his promises as a politician? Is he a good man? Is she a virtuous woman? Will my daughter be safe with that man, or will he make my daughter unhappy and disgrace her? Can I depend upon him to do the work? Is he honest? These are the questions asked by each and every man and woman each and every hour of the day. How much would not a loving, aching heart give to know positively that her lover loves her and that he is true? And yet, how can she find out? She watches him perhaps and he becomes angry. A wife is uneasy in regard to her husband; she tells a detective to watch him and his movements. Perhaps her husband finds this out and his love diminishes, or dies out altogether. A banker has some man whom he trusts, but nevertheless, the prudent banker is full of doubts regarding the trustworthiness of his man, willing perhaps to give hundreds, perhaps thousands, of dollars to know positively to what extent his man is reliable. This is the case in all the spheres of life, even in the spheres of criminality. There must be trustworthiness between criminals, although it may be criminal trustworthiness.

To determine whether a person is honest or dishonest means considerable. That ability itself is worth thousands of dollars. But how can this be done? The people at large think that it can not be done, because they cannot do it. And they think that a person who claims that he can do it is a fortune teller. But he is not a fortune teller in any other sense than is the person who is able to say that a certain coin is a ten dollar gold piece, when he sees it. The one has knowledge of character, the other has knowledge of coins; or in other words, the one knows people and the other knows coins. It is only a different kind of knowledge. It is not fortune telling; it is simply knowledge of character. If a manager, business man, banker or president knew that people could be read, he would learn this art at once. It is possible to read people as easily as we read a coin or a book.

The characteristic of honesty has its signs, the same as the characteristic of a coin has its signs. Any one who can read the writing of a coin can read it when he sees it, and any one knowing the value of that coin knows its value. This is also the case when it is a question of character. Honesty is a characteristic, dishonesty is also a characteristic, being the opposite of honesty.

Phrenologically speaking, we can say that there are certain faculties which, when strong, make a person honest and which, when weak, permit dishonesty. In phrenological language these faculties are called Veneration, Conscientiousness, Self-Esteem,

Acquisitiveness, Benevolence, Combativeness (to act with the higher faculties for the purpose of giving moral courage), Friendship, and, in a matrimonial sense, Conjugal love, to act with the higher faculties to give fidelity, or trustworthiness in a matrimonial sense. Any man, or woman, having these faculties in the



JUDGE CODY.

*An Honest Face and Head.*

lead is reliable under any and all circumstances. When a person shall have learned where these faculties are located in the cerebral convolutions, he can locate them and know positively, when they are in the lead, that that person is HONEST, whether this person be a banking clerk, or a secretary, or a wife, or a husband, or a watchman, or a cashier, or a politician.

#### LOW VENERATION.

One of the faculties of honesty, weak. No respect for the people, their laws and rights.



A man having such a head is not always honest. He cannot be trusted at all times.



## ANOTHER OF THE FACULTIES OF HONESTY, WEAK.

Conscientiousness deficient. A lawless head, a lawless mind.

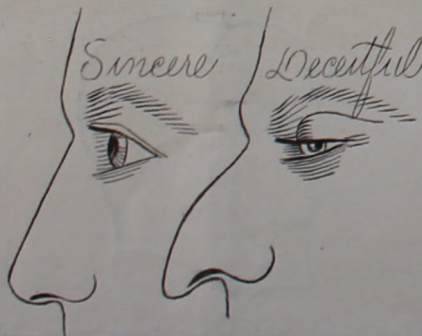


The above picture is the picture of a real man. We take our illustrations from real life. We can thank Prof Haddock for the above picture.



A POSITIVELY DISHONEST MAN.

A low top-head.



## MOUTHS OF CRIMINALS.

Emily H. Vaught.

The mouth is the most mobile feature of the face. It reveals the predominating characteristic of the individual in each and every case. It cannot reveal the whole character, but it shows just where the person "lives"; or, in other words, the most constant trend of his thoughts. If he is lax, loose and careless in his mental activities, his impulses being like chips cast hither and thither by the waves, then his mouth registers this fact, that those who run may read. If he is dominated by feelings of vanity and conceit, his mouth becomes the barometer of this mind condition. If he be cruel minded, he will have this history written in his mouth.

However, if he makes it a rule never to allow his feelings to master him in word, thought or deed, then self control is written all over his mouth. The other features do not indicate it, but the mouth shows it every time. He may be conceited, he may have an ugly temper, he may be vicious, he may be unfriendly, critical, mean; or he may be loving, conscientious, friendly and broad minded; but because he makes and has made constant effort for self control his mouth shows that he has a controlled mind. If perchance at any time some of his other feelings or passions get the upper hand, his mouth will instantly change, and the feeling, whatever it may be, mirrors itself in the scenery of the mouth.

The most constant condition of the mind, or, in other words, the predominating mental faculty or faculties, will in every case imprint the story upon the mouth of the owner. If the nature of a person's thoughts be of anger, unfriendliness, revenge, cruelty, dishonesty, viciousness, etc., constantly, it is physically impossible that this person's mouth can be shapely and beautiful, because each one of these feelings has its own particular ugly contortion that it draws the mouth into. And this constant contortion leaves its imprint the same as a constant frown results in wrinkles. As we said before, if the individual has the controlling faculties strongly developed, he can hide his true nature to some extent. However, the close student would be able to detect it even then. At some time he lets down his self control, and then the feelings write their tell tale story involuntarily.

Truly, man writes his history in his own face.

We give below part of an article published in the Overland Magazine, which outlines some of the practical facts gathered by the police departments in their dealings with criminals:

"Nature has gifted the ordinary male criminal with a very effectual disguise as regards his mouth and the lower part of his face in the mustache and beard, and he takes full advantage of it. The transformations of the professional wrong doer's lower countenance are often marvelous. The mouths of 'wanted' people, unless they are women, are seldom given a line in police descriptions, and instead we find: 'Generally wears a heavy brown mustache,' 'affects drooping mustache,' 'full dark beard,' or 'mustache and whiskers.'

"Where the criminal's mouth is observable it is frequently a remarkable feature. Deeming's mouth saved the life of one of the women he had marked down as a victim. His manners were peculiarly suave and calculated to impress a woman favorably, but his mouth was 'too terrible,' she told the court, and even when he was saying the most honeyed things to her she could not help looking at it. At last her suspicious obstinacy aroused Deeming's ire, and she had a glimpse of the fearful, straight mouth, set and grim, with a sternness that made her avoid him ever after.

"Criminals' teeth are generally good. The amount of dentistry which has to be done in our convict establishments is remarkably small. When the teeth are white their possessors are



apt to be inordinately vain of them. In the case of persons convicted of more serious crimes the 'dog's teeth' are frequently of formidable growth.

"A particular lack of height and 'stiffness' in the upper lip is a characteristic of the vast majority of the inmates of our prisons," remarked a chaplain at Wormwood Scrubbs. "The ordinary offender is altogether weak in this direction. The professional and daring offender has just the reverse—long upper lip, lips tightly compressed. Very often they reduce the mouth to a mere straight line."

"Another peculiarity that has been noted in criminals is the early appearance of the wrinkles that pass from the base of the nostrils to the extremities of his lips. They appear in ordinary honest people in about one person out of five before they reach 25 years of age. In our convict population it has been found that more than 50 per cent of the convicts under the age of 25 have already acquired them."

"The mouth is the worst feature of women offenders. It is misshapen, coarse, sensual or, in the case of female offenders, is grim and harsh. It was noted in the otherwise beautiful Mar-

women criminals belong to this class, and you will notice that the police report is that women criminals have uglier mouths than men criminals.

The other class are criminal leaders; they are strongly de-



AN EXECUTED MURDERER.

Notice prominence of head over ear [Destructiveness] and lack of brain development in back head [Social Faculties].

chioness de Brinvilliers that while the rest of her face fascinated by its pleasant expression, the mouth never appeared to relax—the lips seemed set, as if hiding some terrible secret behind them.

"Ann Cotton, one of the cruellest monsters of modern times, a woman who poisoned twenty-seven persons for trifling insurance sums, had, on the contrary, a mouth of which the lips were parted, but they revealed teeth set like those of a snarling dog. No woman prisoner of recent years has had a pretty mouth—sweet and with mobile lips. Even in the case of women swindlers, very frequently in other respects liberally endowed with natural beauty, the mouth is defective—the feature is nothing like so good as it is in the men."

We may explain for the benefit of our readers what would be well for the detective force, etc., throughout the world to know—viz.: there are two classes of criminals, the positive and the negative criminals. The latter are criminals because they have no strength of character; they are led into crime because they do not want to work and they have desires (which all people have) which must be gratified in some way. They are weak in the industrial faculties, in the social and altruistic faculties. This class of criminals have loose, ugly, misshapen mouths. Most



A WOMAN CRIMINAL.

Uncontrolled Destructiveness showing in face and mouth.

veloped in the positive faculties; they have no respect for right, justice, law, order, love or duty; they take pleasure in inflicting punishment on the innocent and making sport of law. These are the ones who have the straight upper lip and controlled mouths.



JOSEPH RICKERMAN, PICKPOCKET AND BURGLAR.

Fairly well controlled mouth.

The straight lines spoken of, running from the nose to corners of mouth, are caused by the faculty of destructiveness, and as all criminals do have this faculty strongly developed, they consequently have this line in the face. However, this line is no

(Continued on Page 212)



# HUMAN CULTURE

THE LIGHT OF SCIENCES.

Emily H. Vaught.

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Human Health

Human Progress  
Human Success  
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Human Happiness

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We now have our attorney after them and he is pushing them all possible, so that we are reasonably sure that we will be able to fill the orders by the time this Journal is received by the reader.

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See Page 214 for information regarding our Third Annual Lecture Course

The thought of the world and the teaching of teachers upon ethics, reform, education, culture, training, civilization, health, vitality, economics, sociology, psychology crime religion and morality are nothing but confusing opinions. They are conflicting one with the other. The thinking man or woman who studies and reads psychology metaphysics, religion and even anatomy and physiology realizes that he has learned nothing tangible, even after he has taken a university course. He finds that it is all like an attempt to build a house without a foundation. It is without a working basis.

The musician has the eight notes of the musical scale and, with these as a foundation, he can compose the most intricate symphony, and it is scientifically accurate. The arithmetician has the nine digits as a basis, and he can obtain absolutely reliable results in computing problems. The artist may take the primary colors and mix them in any combination he may wish, and each time he uses the same quantities of the same colors he gets the same tint. He has a reliable basis. The philologist has the letters of the alphabet, from which he forms all the words of the language, and he has something to depend upon. The chemist may take the fundamental elements and combine them and he has a foundation to work from.

But when it comes to the study of man, then all is chaos. It reminds one of the story of the Tower of Babel and the confusion of tongues. Nearly every teacher, writer and lecturer has his own pet theory on which he talks and writes and preaches; but each one, having a different basis, is bound to have a different structure.

In the study of anatomy and physiology there is the physical construction as it is, and so the student realizes when he has finished the study as it is taught him that there is something lacking. He is dissatisfied. And so it is in all the studies pertaining to man, with the exception of phrenology. They have no foundation elements upon which to build. Phrenology is a science, because it is based upon unchangeable elements, which have been scientifically established. These elements were not manufactured or imagined by any man, but it has been proven beyond all doubt that these elements have always existed in the constitution of man. They have only been discovered, as all other sciences have been discovered.

When all—anatomists, physiologists, dietitians, psychologists, criminal reformers, preachers, religious teachers of all kinds and mind students—when they come to thoroughly understand that the constitution of man is based upon forty-three elementary faculties, that are as unchangeable and reliable as the nine digits of mathematics, then, and not until then, will there be harmony and uniformity in all studies pertaining to man.

**Every one needs Dr. Rocine's MIND TRAINING.**  
**Every one** is lacking in either self-confidence, power of concentration, good memory, personal magnetism or strength of character.

WE DO NOT HESITATE TO SAY THAT IT IS THE GREATEST BOOK EVER WRITTEN, IN A CHARACTER SENSE.

ORDER IT FOR YOURSELF AND FOR YOUR DEAREST FRIEND. THE BEST PRESENT YOU COULD POSSIBLY GIVE. THE RECEIVER WILL FOREVER THANK YOU, IF HE HAS ANY RESPECT AT ALL FOR CHARACTER DEVELOPMENT.



Dear Friend:-

Knowing the difficulty of obtaining reliable FOOD ADVICE, we have written a practical dietary treatise, exclusively for subscribers to HUMAN CULTURE. This booklet gives a table of the best blood-producing foods, and also tables of foods that are health-producing to people of different temperaments, ages, habits and occupations.

When we study man from chemical standpoints, we find that he is composed of fourteen different elements which, when present in the system in their proper proportions, result in health, strength, vitality, good blood and long life.

The old and feeble should not eat the same kind of foods as young people, who are growing in bone and muscle. A fleshy person should not have the same food as the one who is lean in flesh. The mechanic and physical worker should have a diet that supplies strength to bone and muscle, and, at the same time, his diet should be such that it does not constipate, for if it does his health suffers and his purse becomes empty. The student, thinker and brain-worker needs a diet that supplies nutrition to brain and nerves. A person suffering from nervousness, brain-weakness, nervous prostration, neuralgia, tired feelings, etc., should know how to order his meals so as to overcome these conditions. A person suffering from sexual weakness should eat foods that contain the sexual and vital principle. Children, whose blood is hot and who are full of life and heat, should not be given that kind of foods and drinks that stimulate, arouse and generate heat, or they are liable to form bad sexual and alcoholic habits.

Dr. Rocine's diet guide gives tables of foods and drink, so that each man may select from those tables foods that give health, strength, magnetism, success and social influence. It is the most practical, systematic and concise diet treatise in existence. It is written from the standpoints of chemistry, physiology, temperament, phrenology and practical life. It enables each person to order food, cook and eat according to his temperament, age, work, means, habits and states of mind, and also to select the best blood-producing foods and drinks.

THIS DIET GUIDE IS NOT FOR SALE; IT CANNOT BE BOUGHT UNDER ANY CIRCUMSTANCES. IT CAN ONLY BE PROCURED BY SUBSCRIBING FOR HUMAN CULTURE, THE BEST JOURNAL ON CHARACTER READING AND SELF-DEVELOPMENT.

Send in your subscription at once and procure the first copy of DR. ROCINE'S DIET GUIDE, FREE OF CHARGE.

Yours very sincerely,

HUMAN SCIENCE SCHOOL.





Conducted by Emily H. Vaught.

"GIVE US OUR BIRTHRIGHT."

Emily H. Vaught.

They were children of the same parents; they played upon the floor together; they loved each other and took each other's part in the childish struggles with their playfellows. They had the same environments, the same advantages for education, the same training and approximately the same associates. But as they grow older, they begin to drift apart—one takes to books and studies; he takes an interest in the affairs of his parents; he helps them in many ways; he devotes himself to one special line of study and investigation and works early and late, but his brother plays and idles away his time in amusement. One brother develops into a very successful and important man; his whole family and part of the world look up to him as a leader. The other brother is a dependent, good-for-nothing man. As he grows older he degenerates more and more, and at last dies after having made a miserable failure of life.

This story is not a new one. It is happening every day.

Is there not a principle at work back of all the conditions mentioned? What is the secret?

When the same persons can become the parents of a genius at one time and of a common parasite at another time, is there not a cause for this? Is it not time that parents look into these matters and study the conditions existing in heredity?

A study of embryology from the standpoints of phrenology is the only way this mystery may be revealed.

The coming generation cry out to you as parents, "Give us our birthright."

REMARKABLE INTELLIGENCE AND MUSCULAR POWER.

In one of the most fashionable crowded sections of New York's upper west side lives Odin Adolph Thomas.

He is the child of wealthy, cultured parents. In his home life he is surrounded by evidences of art and luxury, and yet, if he had been born on a desert island, he could not be more absolutely untrammelled by the unwritten laws governing the civilized state of man.

His life from babyhood has been a living demonstration of his father's theories regarding mental and physical child culture.

These theories are based upon a simple law:

Follow nature.

Odin is a child of nature. He lives in a handsome stone residence at No. 172 West Seventy-second street, and is as natural in his thought and mode of expression as if he lived in some primeval forest. His body is as strong and perfect in its muscular development as the unclad, sun tanned form of a South Pacific island baby athlete.

He is 6 years old and named for the Norse god of thunder.

Lifts Fifty-Pound Dumbbells.

He is an accomplished athlete, and has taken an active interest in physical culture since his babyhood. He could swing from

a horizontal bar when he was 10 months old, and lifts a fifty-pound dumbbell now with ease with one hand.

He does not care for toys. His principal pleasure is "inventing." He has invented a practical nut cracking machine run by electricity, and a shoe with a removable heel, and a laced toe permitting expansion in case of tightness. So far his inventions have been confined to individual needs. If he sees a need for which he can find no remedy he promptly proceeds to invent one. He has a book containing drawings and plans which he has made of all his inventions.

In appearance he is a slender, well built child, fair haired and blue eyed. He has never suffered any organic illness in his life. By nature he is impulsive, demonstrative, strong in his loves and hates, generous to a fault and keenly alive to new impressions.

Dr. Thomas is a southerner by birth, and a descendant of the famous Clinton family of Georgia. Odin was born in Atlanta.—From the Record-Herald.

A MODERN GRANDMOTHER.

I want to see a grandmother like those there used to be, In a cosy little farmhouse, where I could go to tea; A grandmother with spectacles and a funny, frilly cap, Who would make me sugar cookies, and take me on her lap, And tell me lots of stories of the days when she was small, When everything was perfect—not like to-day at all.

My grandmother is "grandma," and she lives in a hotel, And when they ask, "What is her age?" she smiles and will not tell. Says she doesn't care to realize that she is growing old; Then whispers, "But you're far too big a boy for me to hold." Her dresses shine and rustle, and her hair is wavy brown, And she has an automobile that she steers, herself, downtown.

My grandmother is pretty. "Do I love her?" Rather—yes; Our Norah calls her stylish, and on the whole I guess She's better than the other kind, for once when I was ill She helped my mother nurse me and read to me until I fell asleep; and stayed with me and wasn't tired, and then She played nine holes of golf with me when I got out again. Yet, because I've never seen one, just once I want to see A real old fashioned grandmother, like those there used to be.

—Helen Leah Reed in Delineator.

HOW TO LIVE LONG.

Victor G. Rocine.

The following will lead to health and long life, if observed:  
Using the mind in eating and in drinking.  
Eating slowly and masticating well.  
The cultivation of weak faculties.  
Restraining faculties that are too strongly active.  
The cultivation of energy and positiveness of mind.  
Control of the sex-passions.  
A calm but energetic mind.  
Conservative habits.



Sufficient of sleep each and every night, never less than eight hours.

Cultivating the habit of sleeping on the right side, and with the head either towards the north or the west.

Ventilation of the sleeping-room at all hours of the night, without chilling the room too much.

Keeping the bedstead away from damp and cold walls.

Selection of the right kind of associates and environments.

Mixing animal, cereal, vegetable and fruit foods.

Equal exercises of all the parts of the body.

The use of foods, drinks and baths about the same temperature as the body.

Exercise before and after every meal, not vigorous exercise.

Non-use of intoxicating and poisonous drinks that have a tendency to destroy the cells of life and vitality.

Cultivation of optimistic thoughts.

Cultivation of regular habits.

Magnetic exercises.

Cultivation of religious habits.

Daily exercise in the open air and in the sunshine.

Cultivation of the vital faculties.

Selection of work suitable to the needs of body and mind.

Keeping the rooms free from flies, animals, insects, etc., carrying germ-life.

The use of clean and pure water and fruit juices.

Keeping the body dry and warm at all times.

A person who lives according to these rules, he needs no doctor, no pills and no life insurance.

#### IMPRACTICAL PSYCHOLOGY.

Did you ever study Psychology? Almost every college class advances to this form of research with hopeful mind, for "psychology" is a round, mouth filling word apparently of great depth and you feel sure you are going to learn something.

This is where you get fooled—unless things have changed radically since the old days.

Hopefully, most hopefully and cheerfully, the class buys its text books and sits down to master this mighty science of the soul. We recalled this occasion the other day on taking down from its dusty shelf a copy of Hickock's science of mind, or something of that kind. The class plattered and wobbled and wobbled along for several weeks, moving about in worlds not realized, when it began to dawn upon the brighter minds that Professor Hickcock didn't know anything about it any way and was concealing his lack of knowledge by a mighty wash of words containing among other things a large number of platitudes that we all knew before. The wrath of the class was deep and abiding, for they knew they were chasing an anise seed bag across the pastures of emptiness. Various questions were asked to tangle up the professor who had the thankless task of trying to pour nothing into fifty or so unwilling receptacles. Finally one young scoundrel asked:

"Professor, exactly how does the brain work, anyway? Does it secrete thought as the liver secretes bile?"

For a long half hour the professor talked all around this question without saying a word and the class knew then that he didn't know, and we later discovered that nobody knew. Then why couldn't he say so and save all that time?

After all these years I dragged Mr. Hickock's book once more to the light to see if it were not a case of immature mind on my part that caused such thick density on this subject of soul science. I was still unable to discover a solitary, single idea of any value in Hickock's tome. With wonderful ingenuity

he had managed to throw together some hundred of thousands words intended to conceal the general lack of knowledge.

I met two classmates yesterday and asked them about their experience in this regard. Each freely confessed that he had put in a hard term's work on psychology without getting an idea of any value whatever and without knowing now what it was all about. Yet they are to-day reputable citizens of this city and seem to be doing good work for themselves and for the community in spite of this terrible handicap.

If we had given up that term to manual training what an advantage it would have been all around.—Minneapolis Journal.

A. J. R.

If these students had been taught phrenological psychology in their university course, they would have been able to understand "how the brain works," and they would have derived practical benefit from this study, instead of wasting valuable time pouring over some impractical man-made theories.—[Editor Human Culture.]

#### EFFORT A SECRET OF SUCCESS.

Life, to be happy and successful, must be a life of effort. An unsuccessful life is a down-stream drift.

Unhappiness, misery, sin and crime are confined to people who drift upon the sea of life, either in morals, thought, effort or living. Drifting lives are unsuccessful lives, but industrious people are successful people. Effort leads to ever brightening prospects. Energy and ambition, industry and effort, are foundation stones in the structure of success. But effort must be well applied, otherwise we will not succeed. If the mind drifts, effort is not concentrated, and then there is no purpose in life. Health makes a perfect body; effort makes a perfect brain. Health, vitality, energy, ambition and effort, well directed and used, make a person successful. Every effort should be centralized and directed, but effort must be high and noble, otherwise development, magnetism, character and spiritual unfoldment are impossible. Character and nobility are results of noble efforts. The man who develops character and spirituality of mind is the man who is preparing himself for a coming life. But effort is the agent of development; it is the eagle of progress.

VICTOR G. ROCINE.

#### TRUE HEROISM.

"He is a hero stanch and brave  
Who fights an unseen foe,  
And puts at last beneath his feet  
His passions base and low;  
Who stands erect in manhood's might,  
Undaunted, undismayed—  
The bravest man who drew a sword  
In foray or in raid.

"All honor then to that brave heart,  
Though poor or rich he be,  
Who struggles with his baser part,  
Who conquers and is free!  
He may not wear a hero's crown,  
Or fill a hero's grave,  
But truth will place his name among  
The bravest of the brave."



(Continued from Page 207)

indication of criminality, as a strong development of this faculty may be used in the highest and noblest pursuits.

The paragraph regarding teeth is phrenologically explained by the fact that the majority of criminals belongs to the motive temperament, as this is the temperament which produces hard, cruel and unyielding disposition. The motive temperament has strong and well nourished bones, which is the reason the teeth of the criminal are as a rule strong.

These are facts that should be understood by all Pinkerton men, Scotland Yard men, police officers, prison wardens, lawyers, judges, jurymen and all who have anything to do with criminals. If they understood the human constitution as it is they would be able to read the motives of criminals, instead of spending millions of dollars trying to prove the motives through circumstantial evidence, and in many instances hanging innocent men on circumstantial evidence. They should know further that criminals are mentally defective and should be treated from this standpoint. They should be isolated from society, it is true; but the particular defect of each criminal should be studied, and the criminal should be placed under conditions that would have a tendency to improve him mentally.

Just think of the monstrosity of taking a man and legally hanging him because he was born relatively too weak in the social and moral faculties and too strong in destructiveness or the murdering tendency. Is this civilization? Should we not respect human life by improving the criminal?

#### MYSTERY OF ETHER.

Certainly, though no sane person doubts the existence of the ether, we are sorely troubled when we are asked to describe it, for we are almost forced to give it properties incompatible with one another, says Harper's. This you will see when I enumerate all the functions which this utterly mysterious entity discharges. It conveys the force of gravitation. It has the power of vibrating from side to side, and these vibrations, according as they are fast or slow, have the most varied results upon us. They all travel along at the same speed, which is that of light—186,000 miles a second—but the waves may oscillate from side to side as they go, either two or three times a minute (or less) or even a million times a minute (or more). When the waves are very slow we call them electric waves. When they are a little faster we call them Hertzian waves, and telegraph across oceans with them. When a little faster we call them Blondlot rays—a new discovery which almost needs an article to itself. A little faster, they are called heat rays, or radiant heat. A little faster, they are called a red light, then yellow, and so on to violet. Then they become invisible again, as they were before, and we call them ultra-violet light. Then, a little faster, we called them Becquerel rays, and the fastest we know yet we call Roentgen rays. I have missed out more than I have named, and there are many gaps yet to fill, but you will agree with me that the entity whose vibrations cause electricity, heat, light and Roentgen rays, besides conveying the force of gravitation, must be a very remarkable substance. And more than that, it is supposed that all ponderable matter is really made out of the ether. By ponderable matter we mean matter which is subject to gravitation, and therefore has weight. The ether itself, which conveys the gravitation, is conceived of as being without weight.

It comes to this, then, that in the ether modern science recognizes the most profound of all its problems, except that of consciousness. By gravitation it makes the universe one, by its movements it makes the universe alive, and it is the stuff of which the material universe is made.



## Question Department

Send your puzzling questions to V. G. Lundquist, Doctor of Science, and he will answer them in turn. Ask only such questions as relate to human science.

Question by A. R. S., S. Dak.—How do phrenology and astrology agree?

A.—Astrology and phrenology have nothing in common.

Q. 2.—Is there anything in astrology?

A.—Yes, there is astrology in it.

Q. by L. O. L., McFarland, Wis.—How can I best cultivate social magnetism?

A.—By taking Dr. Rocine's Course in Magnetic Culture.

Q. 2.—How can I increase power to make blood?

A.—By taking a Vitality Course, and this course is contained in Dr. Rocine's Course in Magnetic Culture.

Q. by R. C., Ogden, Utah.—Can you inform me where I can find a first class lecturer on phrenological topics?

A.—I do not know of any phrenologist who travels and lectures on scientific topics.

Q.—Does size of brain have anything to do with talent and genius?

A.—Yes. If size of brain had nothing to do with intellect, what good is a head, and why did God give man a brain?

Two eminent anthropologists of Germany have studied in this direction and have concluded that size of brain has nothing to do with intelligence. Below you will find the results of their investigations.

#### Size of Brain Means Nothing.

Two of the most eminent anthropologists of Germany, Profs. Loewenfeld and Eyerich, have been examining into the prevailing belief that a large skull and a heavy brain are indications of superior intellectual power, and find absolutely nothing in support of this tradition. They have based their investigations on careful studies of 935 soldiers of the ordinary class, 399 one-year volunteers, gentlemen's sons of superior education, 312 pupils of national schools and 207 examinations of brains of the dead. These were weakly endowed natures with fine brain capacity; on the other hand, some of the brightest of the one-year volunteers had heads rather less than the normal size. No matter what way they went to work to get results in favor of their earlier impressions, they were confronted with defeat. No such rule can be said to exist. It is as irregular and as unscientific to say that a big-brained or big-headed man is intellectual as to say that he is tall or short or addicted to any particular habit.

Size of brain without quality and compactness in texture cannot give power of intellect. When the brain is large, fine, compact and strong, then, there is power of intellect.

Q. by R. T., Texas.—What is the difference between vital magnetism and personal magnetism?

A.—Vital magnetism is nothing but warmth of body, or animal heat; personal magnetism is that kind of attraction that attracts all people alike. Every fleshy person possesses vital magnetism, but there is not one man in fifty thousand who possesses personal magnetism. Personal magnetism can only be acquired by living a perfect life, by eating the most vital food



and by taking a system of culture that develops the highest and best there is in man.

Q. by A. D. N. J.—Do you think that Adam and Eve were perfect in faculty development?

A.—No. A perfect man does not fall; he cannot be tempted. But Adam and Eve could be tempted. This very fact shows that they were not perfect. I think perhaps that Adam had Alimenterness strongly developed, and that his Veneration was a little weak, as he manifested disobedience.

#### CORRECT BREATHING.

Victor G. Rocine.

The lungs are contained within the bony framework of the trunk, extending from the neck to the diaphragm. This framework consists of the spinal column and the ribs. It is this framework of bone that gives firmness to the trunk and that protects the vital organs, the heart and the lungs.

At the upper end of the spinal column is the chest brain, the medulla oblongata, this wonderful circulatory dynamo. This brain center runs the heart, the lungs, the circulation and the diaphragm.

Beneath the diaphragm we find the liver, the stomach and the bowels, almost entirely unprotected by bones, the spinal column being the only connecting support between the hips and chest.

It is these organs that enable a person to manufacture vitality. These organs are the seat of life, or they are organs where the vital principle is manufactured.

It is the medulla oblongata that generates the circulatory impulse, that gives strength to the heart, action to the blood and respiratory power to the lungs. In proportion as the medulla is strong and healthy, in that proportion will a person be able to use his lungs, circulate the blood and draw the exhilarating oxygen into his system. When the medulla is weak, the lungs are weak, the circulation is feeble and the heart does not receive the necessary impulse to perform its function properly. Therefore, a person suffers from cold hands and feet. He lacks animal heat. He cannot nourish his body as he should.

That which is called vitality is a result of many different conditions. Fresh and healthy air is essential for vitality. Good nutritious food contains the vital principle. A first class circulatory system is necessary to convey the vital cells to the various parts of the system. Food and air contain that mysterious something which is called the spark of life. The oxygen of the air performs a mechanical duty, when it exchanges with the carbon dioxide of the blood, and is carried along with the red corpuscles of the blood through the heart, arteries, arterioles and capillaries to the various parts of the system. But the lungs develop life at the same time as they draw oxygen into the blood. Breathing is, therefore, one of the greatest functions of material existence. When the lungs are healthy they perform their duty eagerly, but they are not free in one person out of a million. To perform their duty properly, there must be freedom of the lungs, strength of the heart and power of the medulla oblongata. When these organs are weak, the breathing function is not performed as it should be. Then the heart cannot beat as it should, nor can the cells of life be sent to the various parts of the body, whether the stomach is able to perform its function or not. Breathing improves heart action, respiration and circulation, at the same time as it develops the chest-brain. Hence, to breathe is to improve the heart, the lungs, the circulation and the chest-brain itself. The heart pulsates, the lungs breathe and the blood circulates as soon as a person is born, and never cease until the thread of life is spun and the eyes close in death. There is ac-

tion in every living cell. The minutest protoplasm dilates and contracts as if it were a heart itself. There is action everywhere. The stronger this action is, the more vitality a person possesses and the better his health is. All organized life is a prolonged series of life action. Develop action and you develop life. Use your lungs and you improve your lungs, your heart and your circulation. Use your lungs and you draw the spark of life into your system. Use your lungs and you improve the throbbing of the heart. So important are these functions that, as soon as they stop, if only a minute of time, no human invention can set the circulatory and respiratory machinery in action again. If this machinery stops, the result is death, even when there is plenty of vitality, even when the health is perfect. Many people have gone to their graves because the still heart could not be set going. It is necessary that the heart should be strong and the lungs full of strength. These vital organs are not as strong as they should be in the people of the present generation. These organs should be strengthened from time to time. It is more important to strengthen these organs than it is to accumulate millions. It is more important to increase heart-action and improve the lungs than it is to consume the midnight oil for the purpose of acquiring an education. When the heart decreases in power, the brain decreases in talent. When the lungs become feeble, the digestive system becomes feeble and the brain cannot get phosphorus for thought action. What, then, becomes of your talent, genius, education, memory, religious development and spiritual unfoldment? Then, you may long for spiritual unfoldment, but, if you lack nutrition for your brain, development is not possible. Religious emotions have their roots in the blood. Intellectual development is a result of healthy blood. Culture is a result of health; health is a result of good blood; good blood is a result of good health, healthy air and action in the vital functions.

To breathe correctly is a sacred duty that each man and woman of culture owes to himself, or to herself. God has given you lungs for the purpose of developing vitality for brain and nerves. He has given you a heart and a circulatory system, so that you may circulate the vital cells to every part of your system. And He has placed the medulla in an appropriate place to superintend those important vital functions that manufacture nutrition for brain and nerves. Do not neglect the breathing function, for if you do you will soon suffer from cold hands and feet, low vitality, nervous prostration, poor blood, weak lungs, heart disease, etc.

A flat chest is a deplorable condition. If you have a flat chest, you are a sinner, whether you be a king, a beggar, a criminal or a saint. A flat chest is due to a faulty position of the diaphragm, of the chest, of the shoulders, of the spine and of the head. Remember that you should always walk erectly, with your body in a correct position. You should walk like a man, with your vital organs in correct position, with your head erect. You should have air in your lungs and courage in your heart, or in other words you should use your lungs freely and develop the spirit of courage and cheerfulness. You should adopt the diaphragmatic method of breathing. If you will do this, your nerves will grow calm and your health will improve.

You should accustom yourself to breathe in such a way that the diaphragm moves upwardly for every inspiration and downwardly for every exhalation. This is the only natural method of breathing. This kind of Breathing means freedom to the lungs, or freedom to the breathing act itself. When you use this method of breathing, you develop the medulla oblongata. The diaphragm itself is moved by involuntary muscles, directed by the medulla, but when you breathe by the chest muscles alone, you use the cerebellum, either with or without the conscious mind. Chest breathing is exhausting; diaphragmatic breathing is exhilarating. The diaphragmatic breathing calms the nerves. It improves the voice. It prevents sighing, gasping, stammering, stuttering, coughing, sneezing, hiccup, excitement and ill-health.



But remember that you must be cheerful and courageous when you breathe, and that you must have your breathing apparatus in a correct position. States of mind affect the breathing and especially the diaphragm. The diaphragm is active in health but slow in ill-health. It flutters when you are excited. It is rhythmic and full when you are happy. It is energetic when you work and when your work is a pleasure. It is deep and full in times of calmness. It is feeble when you are dyspeptic. It is uneasy when you weep. It flutters when you cry. Cultivate a cheerful state of mind and use your lungs freely, especially the diaphragmatic method of breathing and you will develop yourself, both physically and spiritually.

The Whitman New Thought Calendar for 1906, arranged by William E. Towne. It is neatly and tastefully arranged, consisting of twelve heavy, tinted sheets, the first with a portrait of Whitman, and each having a Whitman quotation. Price, 25c. Address Wm. E. Towne, Holyoke, Mass.

THIRD ANNUAL LECTURE COURSE.  
GIVEN BY HUMAN SCIENCE SCHOOL, HAVING ITS  
OFFICES AT 308, 130 DEARBORN ST.

These lecture lessons will be delivered by Dr. Victor G. Rocine, at Hall, 438 Athenaeum Building, 26 Van Buren St., every Thursday evening, at 7.30 o'clock.

SUBJECTS:

- Dec. 7—How to Cure Lack of Self-Confidence.  
" 14—The Scientific Secrets of Developing a Poor Memory.  
" 21—Concentration, Its Advantages and How to Develop It.  
" 28—How to Develop Social Magnetism.  
Jan. 4—Practical Character Reading Demonstrations (from the audience).  
" 11—How to Develop Lost Manhood (for men only).  
" 18—The Secrets of Sex Life, Love and Transmission.  
" 25—How and What to Eat for Health.  
Feb. 1—How to Give Rise to Perfect Offspring.  
" 8—The Scientific Secrets of Long Life.  
" 15—How to Judge Character in Business Life.  
" 22—How to Cure Timidity and Bashfulness.  
Success depends upon the following conditions:  
I. Vitality.  
II. Self-confidence.  
III. A good memory.  
IV. Perfect manhood.  
V. Social magnetism.  
VI. Ability to concentrate your mind.  
VII. Ability to judge character and handle people.

Capital and education are also necessary for success, but you can acquire these when you have the above mentioned seven qualities.

If you attend Dr. Rocine's lecture course, you will learn the laws of developing the above desirable qualities.

Admission, 25 cents.

THE LEMON AND ITS USES.

There are probably few people who know of the wonderfully beneficial results arising from a proper use of the lemon. The citrus pomelanus or grape fruit, the lime, lemon, and orange, comprise the citrus family of fruits, and they range in strength of acid in the order given. They are medicinal fruits, and as such their usefulness has been greatly underestimated.

For general use the lemon takes the lead in desirability. It is almost a universal remedy, when properly combined with some indicated nourishment. It is a medicinal fruit in nearly all digestive troubles; and in many forms of liver and kidney troubles, when grain foods and nuts cannot be digested because they occasion fermentation and irritability of the stomach, causing headache, bloating and sour eructations, almost instant relief will be afforded by a tablespoonful or two of lemon juice combined with an equal amount of rock-candy syrup and a pinch of cayenne pepper carefully stirred into the raw white of egg, if half a glassful of hot water is taken just before it by one with sluggish digestion, and cold water when the digestion is rapid.

The effect of the lemon juice is usually more satisfactory

if the lemon is baked. Bake it as one would a potato, without breaking the rind, for twenty or twenty-five minutes.

Lemon juice taken in excess is constipating, chilling and thinning, unless it is combined with warming and fattening foods, like sugar, honey or rock-candy, which overcomes the thinning and chilling effect, and with the white of egg, which is nourishing. It is safe, sure and quick in its action, and may be combined with honey, sugar, rock-candy, salt, cayenne pepper, milk, eggs, leaf vegetables in the form of salad with olive oil, and with fresh meats, to good advantage.

Combined with plenty of raw white of egg, one can live upon it while waiting for normal hunger to bring a true appetite; or, sometimes, when no other food agrees with one, the lemon juice with egg and salt, with egg and rock-candy, egg and sugar, egg and water, or egg and milk, will be a substitute for a time.

Most bladder troubles disappear if two tablespoonfuls of lemon juice is taken with plenty of raw white of egg every two hours, with no other food until relieved.

A teaspoonful of lemon juice added slowly to a pint of milk will prevent indigestion or biliousness from the milk.

Lemon juice and plenty of white of egg will immediately check pneumonia. Take it frequently in spoonful doses, and take no other food until relieved.

By the addition of as much rock-candy syrup as lemon juice, this will often cure constipation.

When the lips are white and the tongue coated with a dirty whitish color, there is an accumulation of acids in the stomach, from having eaten too freely of fermentable foods. In such cases fruits should be eliminated from the diet, except the lemon, which may be taken with the raw white of egg, and with leaf vegetables in the form of salad.

When the tongue is very red, it shows there is an over-accumulation of vegetable salts; and the acid fruits—citrus fruits—may be eaten, eliminating vegetables except lettuce, celery and raw cabbage with the lemon juice.

Equal parts of lemon juice and thick syrup of rock-candy and water, with a pinch of cayenne pepper, will break up a cold if taken frequently. Take two or three tablespoonfuls every hour or so, as the case may require.

The juice of a lemon added to its bulk of water and sufficient salt to taste, will relieve palpitation of the heart. Take it slowly.

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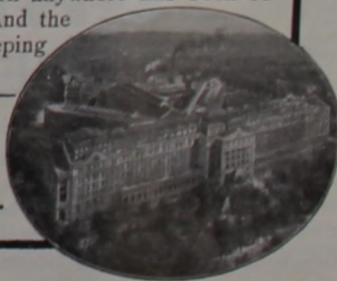
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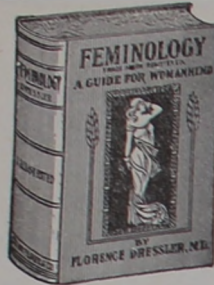
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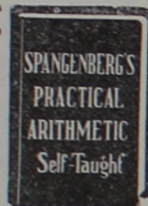
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